

PROFESSOR CLAIMS NEGROES MAY HAVE BEEN WHITE RACE

(A. N. P.)

PRINCETON, N. J., Jan. 23, 1926
—Dr. W. B. Scott, professor of geology and paleontology at Princeton University, in addressing one of his classes, stated that Negroes may have originated from a white Eurasian race, a part of which migrated into Africa before the race became extinct in Europe. According to Prof. Scott, the present white race may have had darker ancestors, not, however, Negroid, there being little evidence of what color primitive man may have been. He believed it not at all unlikely that prehistoric man was extremely swarthy, since all of the primitive types still to be found are dark-skinned. He agreed with several fellow workers in their surmise that Negroes may have descended from a non-African race at one time, and that this was based chiefly on the fact that the remains of Negroid races of very ancient origin found in Southern France and other places in Europe. Prof. Scott is quoted as saying, "these finds lead anthropologists to believe that it is not at all necessary to assume that the Negro is indigenous to Africa. The Hindoo and Arab are excellent examples of white strains that have developed marked pigmentation through environment."

KANSAS CITY MO JOURNAL
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RACE PURITY CALLED MYTH BY SCIENTIST

Only Inferior Few of
Pureblood, Hooton
Asserts.

Race propagandists may propagandize, race proud persons may continue to vaunt their blood, the

Nordic may continue to sneer at the other divisions of man and the Italians declare one Italian is of better blood than a thousand foreigners, but if they do it is because their knowledge of their ancestry is deficient.

The persons named, and their like throughout the world, are a particular pain to Dr. E. A. Hooton of the Peabody museum, Cambridge, Mass. For, said Dr. Hooton yesterday:

"These race propagandists commonly attribute to their own races all or most of the superior qualities of mankind. The fact that most, if not all, peoples are racially mixed is ignored."

Racial Strain Mixed.

"The purer races do not stand so high in the scheme of things in the world, most of them having a culture below that of the impure and mixed races. Examples are the African Negroes and the Basques."

"It is apparent that the present population of the world consists of mixed races and the purer races are represented only by inbred peoples living within areas where little race contact has taken place."

Something which the raceproud may consider is this statement of the anthropologist:

"Man has been a migratory animal throughout history and the contact of races always has resulted in race mixture."

Physical Traits No Guide.

"If fertility in interbreeding is regarded as the test of species, all present varieties of man must be assigned to one group."

The word "race" is misused much and its meaning varies with the individual, Dr. Hooton declared. For instance, calling the Irish a race is defining race by geography, he said. Similarly to say Jewish race is to define it by religion, for the Jews of the world are of widely different type and ancestry, and to say Latin race is to define race by lingual similarity, which has little to do with physical characteristics.

"Physical characteristics are not a complete guide to races, not nearly so accurate as the racial boosters would have us believe," Dr. Hooton asserted. "They vary greatly with environment. Feet grow large in peoples who are much afoot, even though their forebears slipped dainty

feet into No. 2's. Races grow tall when they have plenty to eat. Hands grow large or small according to the use they are put to through centuries."

Scientist Shares Blame.

These are the simpler changes. A lengthy list of changes in organs having none but Latin names was quoted by Dr. Hooton.

While he is amused at the widespread custom of the layman to boast of his race, Dr. Hooton does not spare the scientist. They, too, he said, let their feelings influence their decisions and are responsible to a large extent for many inaccurate ideas on race which now are accepted generally.

The Increasing Sterility in Negro Women

IT IS a proven fact that Negroes are migrating to the large cities. From the Southern rural communities of the United States and the tropical villages of the West Indies they have taken up their abode in large cities of the North and West.

The Negro is also advancing, both economically and socially, following the modern standard of living.

Thousands and thousands of Negro women in the United States cannot now be considered of the peonage and lowly class. Their ideals and ideas have changed with the state of society in which they now live. Negro women of the large cities of the United States are now grappling with urban problems,—that of making money, and securing super-

for educational advantages; others are entering into a life of excessive amusement and excitement and social climbing; they all are being weaned away from the old ideals and ideas of the hearthside; they have been caught in the congestion, vanities and selfishness of the "big" cities. The old gospel of "be fruitful, multiply and replenish the earth" has been superseded by a modern creed of "practice birth control and enjoy yourself."

Negro women in the large cities are not entering into wedlock as early as in days gone by; an increased materialism, social cravings, a desire for pleasure, and the increasing irresponsibility of the men are the chief causes; the result is a late marriage, with its resulting sterility either acquired or self imposed.

Immorality with its resulting venereal diseases is also increasing among the Negro women of the large cities; a large part of every city physician's practice is treatment for

inflammation and congestion of the organs peculiar to women.

There are certain advantages gained by the Negroes coming to the large cities; these are financial, educational, social and political; yet there are certain social factors entering into the modern development of Negro women in the large cities that is lessening in a great degree their pro-creative qualities. The only ray of hope is in the women still remaining in the rural sections of the country; in them maternal fruitfulness is still both a desire and an accomplishment.

"BLACK MAGIC."

Amazing Attempt to Exorcise French Priest by Flagellation.

(From our Paris Correspondent.)

An incident occurred on Sunday hardly thirty miles from Paris, in the little village of Bombon, near Melun, that plunges us right back into the darkest period of the Middle Ages. So extraordinary is it that it has captured the imagination of the French people. It reveals that all France is talking of little else.

The Abbe Desnoyers, who is the village priest, had just finished morning Mass and a sparse congregation had hardly dispersed when a dozen strangers to the village, who had arrived by motor-car, two men and ten girls and women, all respectable town-folk,—broke into the sacristy, threw pepper into the eyes of the Abbe who was putting away his vestments, gagged him, threw him over a heap of cassocks, stripped him from the waist down, and proceeded to "flagellate" him with knotted ropes.

Meanwhile some of the villagers, suspicious of the strangers, had stopped a gendarme on his round and directed him to the church. When the gendarme entered the sacristy the unfortunate priest, who was covered with blood, had fainted, and the two men were offering the soles of his feet to the women for the torture of the bastinado. At sight of a uniform the torture ceased, and the visitors allowed themselves without a murmur to be arrested and taken to Melun for examination. A doctor was summoned for the priest, who is in a pitiful condition.

The prisoners, who all belong to the respectable middle-class, had come directly from Bordeaux for the express purpose, as they declared, of "exorcising an evil spirit that possessed the Abbe." They accused him of putting spells and practising black arts upon themselves and their friends belonging to a so-called confraternity of Our Lady of Tears, of which the headquarters is at Bordeaux.

The "Weeping" Statue.

Amazing as it might appear, there could be no question of their sincerity. One of the men, a chartered accountant, was in terrible distress at having left his hat behind in the sacristy. "With part of my raiment in his possession," he groaned, "the demon will be able to work all sorts of evil upon me."

Still more astonishing is the story of this confraternity of Our Lady of Tears which was told by these fanatics and collected from the police records at Bordeaux. It goes back to 1907, when

Marie Mesmin, a simple, ignorant concierge, went to Lourdes. Thence she brought back an ordinary plaster statue of the Virgin, about two feet high, which she put on her kitchen dresser.

One fine evening—as events proved a very fine evening indeed for Marie Mesmin—as she was gazing on the pink and white face of the statue she perceived tears welling from its eyes. The news of miracles spreads quickly. Neighbours and visitors were found in plenty to testify to its reality, and before long the mean kitchen of the concierge had become the shrine of a cult and the headquarters of the confraternity. At length, in 1911, the Archbishop of Bordeaux was constrained to intervene. The statue was moved to the chapel of a convent, where abruptly it ceased weeping. In a short time it had lost all its prestige.

A New "Miracle."

But Marie Mesmin's prestige was at its height, her income considerable, and the confraternity was flourishing. Not to be defeated she went again to Lourdes and brought back another statue, this time a Madonna and Child. This she installed in the private chapel of a large new house that she had been able to buy for the confraternity and herself. The new statue rarely wept; instead of that it emitted strange and beautiful odours.

The fame of the new miracle even more than the first ran all over France and far over Europe. In February, 1914, a Prague religious review gave itself to long and pious discussion of these divine perfumes. Later, in 1914, there arrived in Bordeaux Monsignor Sabougi, Archimandrite of Syria, drawn thither by the fame of the miracle. He was at once impressed, and in the end became Marie Mesmin's partner and co-director of the confraternity. All went merrily, and gifts of money and jewellery and new adherents poured in. Finally, in 1918, the inevitable quarrel occurred—whether over some point of doctrine or over other more material considerations it is impossible to say—and Monsignor Sabougi left the confraternity and Bordeaux for Nantes, where he became Professor of Mathematics in a Catholic college.

On February 18, 1919, the Archimandrite was attacked in his study, stripped, and cruelly "flagellated" by four strange men in exactly the same manner as the Abbé Desnoyers last Sunday. His assailants belonged to the cult of Our Lady of Tears, Marie Mesmin's sect. Nearly a year later, in January, 1920, they were brought to trial at Bordeaux and sentenced to three months' imprisonment and a fine. They, too, were all of the highest respectability, two of them even professional men.

Canine Tooth in Cheek.

The evidence given in court was astonishing. A long file of witnesses for the defence testified to both the miraculous tears and the divine odours. Since Monsignor Sabougi's departure Marie Mesmin, they said, had been "possessed." On leaving he had kissed her on the cheek, and ever since she had suffered indescribable pains in that spot. Doctors were called in and, on cutting open the cheek, found embedded in it a canine tooth.

According to the "Quotidien," the Archbishop of Bordeaux agreed to exorcise the ex-concierge, and the ceremony was duly performed by his vicar. All in vain, however. Then it was that the devotees intervened and sent their four emissaries to Nantes to perform a more direct exorcism. They brought back with them to Bordeaux from their victim's study a skull and a doll, at the sight of which Marie Mesmin declared herself cured and out of all danger. "These were his instruments of magic," she exclaimed.

Strangely enough even the judges seem to have been impressed by this strange evidence, for their decision begins as follows: "In view of the fact that in the present state of science there is no certainty that the pains from which Marie Mesmin suffered were not caused by evil spells, &c."

It seems that the Abbé Desnoyers, the latest victim of Marie Mesmin's accusations of black magic and vicarious exorcism by flagellation, has himself been having some kind of dealings, certainly correspondence, with this remarkable lady, and was aware lately of his danger. It is a pity, if that is so, that he was not warned by the fate of his predecessor. The Catholic press, whose accounts of the facts do not differ appreciably from that of the anticlerical press, add that for some considerable time the Confraternity of Our Lady of Tears has been put under an interdict by the Archbishop of Bordeaux.

In remote defiles of Brittany or Alsace, where, it may be remembered, a village constable "exorcised" to death a ghost with a rifle, such mediæval mentality in the twentieth century would not be so startling. That it should occur in a great modern city like Bordeaux and affect not illiterate peasants but the worthy middle class accounts for the immensity of the sensation.

POLICE EXAMINATION.

When the examining magistrate at Melun expressed his astonishment that folk of good class and education should have beaten and tortured a priest, the arrested members of the Bordeaux exorcising expedition burst into a chorus of exclamations. "But he is possessed by a demon. We did it to drive out the evil spirit. Did he not

kill Captain Robert?" (husband of one of the arrested women).

"But Captain Robert was killed in Syria fighting the Druses," objected the Magistrate.

"True," was the answer, "but he would not have been killed had not Abbé Desnoyer put a spell on him. Mammy Mesmin (they call the ex-concierge, head of their sect, "Mammy," in affectionate reverence) saw him in a dream without his head and pursued by the Abbé."

The answers and general attitude of these people reveal a mentality that one would have believed confined to primitive savages who, as a leading ethnologist points out to-day, never attribute the death of anyone under any circumstances to anything else but sorcery.

SHOWING SIGNS OF RACIAL PROGRESS.

Colored Houstonians demonstrated Monday night, in no unmistakable manner, that our group is making wonderful progress along several lines in this city, and that there are those among us who appreciate the best along musical and cultural lines, and are willing to pay for the privilege of enjoying and witnessing such entertainments and programs.

The presentation of "Hiawatha's Wedding Feast" at the City Auditorium, by an ensemble of white singers—with Lambert Murphy, famous concert lyric tenor, as the star artist—was the occasion for a veritable outpouring of Houston's social, musical, religious and civic cream; and it appeared that the colored citizens outnumbered the whites at this operetta. 1-23-26

The operetta, a musical version of Longfellow's celebrated poem, is the work of Samuel Coleridge-Taylor, the colored English composer and musical prodigy, in whose honor the choral club of our city is named; and it was masterly presented by these white singers and instrumentalists, with Earl Rosenberg as director.

If there ever existed any doubt in the minds of white Houstonians regarding the culture, refinement and musical appreciation of colored Houstonians, such certainly would have been dissipated after beholding that wonderful audience of cultured, refined, orderly, well-behaved and musically appreciative Negroes at the City Auditorium last Monday night.

The charge has often been made here by promoters and impresarios that the reason no provisions are made for colored citizens at these stellar attractions, appearing here from time to time, is due to the fact that our people do not appreciate such high-class programs, and will not attend same in sufficient numbers to warrant the act of making special reservations for them.

The success of the Monday night operetta, as far as the colored citizens were concerned, was concrete and tangible proof that our people will respond to the proper kind of advertisement and appeal; but they are not going to go out of their way to attend programs and entertainments where no bid is made for their patronage and attendance through their newspapers and other racial channels.

The Informer admits that much of the success of the Monday night operetta was due to the tireless and indefatigable efforts and activities of the good women connected with the Colored Young Women's Christian Association; but if the same amount of energy and advertising were exerted and employed for other such affairs, our people would attend them in considerable num-

bers—at least in sufficient size to justify the management in set-angles, and hopes that it means the beginning of a new era for our racial contingent in this city along musical, cultural and aesthetic lines.

Not only did that Monday night's colored audience reveal and exude culture and refinement in their individual and collective conduct and deportment, but it was no bad-looking audience when it came to pulchritude; and, judging by the livery and latest styles which adorned so many of our women on said occasion, one would have thought, could he have been oblivious to his present surroundings and the locale, that he was either in New York City, Chicago, or Paris.

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Negro Is Establishing Type Declares Columbia Professor

That the American Negro is establishing a stable and definite type in this country, a type unlike either the African or European from which it has come, is the conclusion to which the three year's research carried on by Dr. Melville J. Herskovits of Columbia University has brought him.

The work on which Dr. Herskovits has been engaged, that of a study of the physical effects of race crossing, has been carried on with special reference to the American Negro population, itself the result of so much mixture between Africans, Europeans and American Indians. The measurements have been made mainly in Harlem and at Howard University, and in the course of his work he has measured almost 1,000 men, as well as over 1,500 children of Public School 89.

The attainment of the type of American Negro which is being formed, Dr. Herskovits feels, has been brought about by a process of selection in mating which has been going on without any conscious idea of it on the part of the people involved. "It furnishes a striking example," he said, "of the way in which physical form may change in a population, and of the way in which this change may be brought about in the course of a few generations in an almost imperceptible manner."

Much Miscegenation

A great deal of crossing between whites and Negroes occurred during the period before the Civil War, but this has been gradually growing less, due to the strong influence in the Negro community against such interbreeding, as a result, there is today almost no mixture between the two population groups, and a further result is that of inbreeding within the Negro population, which means that the definite physical type mentioned is being established.

This is strongly shown by the genealogies of the persons measured. Of the present generation of college men, it is found that less than one as a white parent. In the generation which includes the grand-parents of these men, however, the percentage of white increases to about ten per cent. This shows the way in

which the trends has been, from one to less intermixture, for with the decrease of the amount of white blood introduced into the Negro population, we would have the necessary means for the consolidation of the type which is being created.

A New Physical Type

Just what this physical type will be after a few more generations, in the event that the inbreeding continues and mixtures with the white population is not resumed, cannot be said. But the results of the investigation seem to indicate to a certain extent what it may be. The method which has been employed has been to measure a large number of individuals, and then to compare the averages for the physical traits measured, with those for the populations from which the American Negro has come.

When this is done, there are very striking results obtained. Thus, it is seen that in trait after trait, the average for the American Negroes lies about half-way between that for European populations on the one hand, and for that for West African populations on the other. In other words, what has happened to the Negro since he has come to this country has been that there has been introduced into his group a great deal of white blood, and, with the stopping of this interbreeding with whites, he has created a type about half way between the parent populations.

During the past year, Dr. Herskovits has been engaged in a continuation of the work described here. Working through the children of Junior High School 139, he has been measuring the families of the children in an effort to determine the ways in which the traits he has measured in his earlier work are inherited from parents to children.

Assisted by Zora Hurston

In this series of measurements being collected, he is being assisted by Miss Zora Hurston, a student at Barnard College, and Lewis I. King, a graduate of Howard University.

A large number of Harlem families have already been measured,—both parents and children, and, wherever possible the grand parents. The work, to be complete, must, however, take in account the effect of different

environments, for, since living conditions affect the development of people, it is important to see whether, for example, there is any difference between the development of children of poor and well-to-do-families within the Negro population.

Miss Hurston is at present carrying on the research in Harlem among the latter group, and it is felt that with the material which she is collecting plus that which Mr. King, who is measuring rural families in the South, is gathering, and added to that which has already been collected and from which the conclusions mentioned above have been drawn, much more definite knowledge of the physical form of the American Negro, the changes he has undergone and information as to the type which he is establishing will be available.

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ADVERTISING AND HAIR.

The old-time advertisements of hair tonics consisted of a bunch of ladies, some of whom were bald and others who displayed hair from four to six feet long. That style of advertising lost its selling power when people got wise to the fact that it was fiction. On a shortcoming of fiction is that it must stick moderately close to probabilities, whereas fact is free to go the limit in the field of improbability.

I am convinced of the possibilities in the line of growing hair. Observations of the hair of negroes, under treatment for the removal of kinks, has convinced me. I don't think I ever knew of a negro woman failing to take the kink out of her hair if she went at the job seriously and persisted. Some of them use one patent kink remover. Some another. Results are equally good, whichever one they use. I have seen colored girls get on the job soon after the noon meal service was over and stay at it until late in the evening of the late afternoon to begin. Some washing, but mostly brushing, combing and greasing. Hours of patient scalp and hair hygiene carried out every day, rain or shine, in season and out. Success meant higher wages, better jobs, new fields of employment and better social standing. That was the goal. Such a goal is enough to change the outlook on life of most any determined person.

There they sat by the hour—combing, brushing and greasing. Which remedy was used was merely an inconsequential detail. What counted was the daily prolonged, combing, brushing and greasing. The result, in every case that I know of, is the conversion of short, flat hairs into shiny, wavy, abundant hair, several inches to several feet in length.

Whether or not the fattened hair shaft has been made round I have never seen demonstrated under the microscope, but I do know that the hair can be combed straight, that it remains straight and that in luster

and apparent thickness and vigor it is a better article than that of the white.

These observations make me believe in the possibilities of scalp treatment. If the negroes have done what it is plain they have, then other

people can improve the hair crop. Now, then, it is not a question of which remedy they use. It is the minutes or hours spent every day in externally brushing, combing and greasing.

Will they do it? Probably not. Too much trouble. The baldheaded whites lack the urge of increased wages, better jobs, new fields of employment and better social standing.

NEW YORK CITY, N. Y.
MARCH 5, 1926

POPE CHAMPIONS COLORED RACES

He Tells Church 'Belief They Are Inferior Is Erroneous.'

Rome, March 5 (A. P.).—The belief that the dark skinned races are inferior to the white is a mistaken one, Pope Pius declared in an encyclical letter published to-day vigorously urging an increase in the number of native Catholic clergymen in the so-called uncivilized regions of the world.

His Holiness said that long experience proves that these peoples, erroneously termed inferior, can compete with the white races in mental acumen. "If in the heart of barbarous lands," he writes, "there are found men who seem slow to learn, this is explainable by the conditions of their life, of which the restricted needs do not allow them to make large use of their intelligence."

AP. News & Observer

JUL 7 - 1926 SAYS NEGRO IS BEING BLEACHED

Negro Educator Foresees The Coming of a New Negroid Race

Durham, July 6.—"Is the American negro to remain black or become bleached?" is a question interestingly answered by one of the South's foremost negro educators, Kelly Miller, of Howard University, in an article appearing in the current issue of the South Atlantic Quarterly, a review published at Duke University.

Professor Miller declares that the

negro is becoming bleached, and is losing much of his identity as a black man, which he declares is greatly to be regretted.

The writer's statements have created no little interest among members of the sociological and biological departments of Duke University, being one of the first men to open the subject in such a clear and scholarly manner.

"A careful observation of negro schools, churches, and other assemblages, in all parts of the country," writes Professor Miller, "convinces the writer that fully three-fourths of the rising generation have some noticeable infusion of white blood. One finds about as many children of undiluted negro type as of the opposite extreme who cannot be easily detected from white. Both extremes, however, are rapidly diminishing in quantity, while the average of the race is approaching a medium of color and physical characteristics."

"Within the next three or four generations it will be hard to find a pure blooded negro outside the remote black belts of the rural South. The near whites will have crossed the line or bred backwards on the color scale. A new negroid race will have arisen."

The Howard University dean blames the composite progeny upon the white man, the males of the stronger race taking advantages of the females of the weaker. He says he is primarily responsible for whatever race crossing has already taken place, or that threatens to take place in the future. The negro woman has been victimized, and the approximation of the races is the result, he says.

"Should the white race issue a decree enforceable upon every member of that blood, that there shall be no further intermingling of the races, the process would instantly cease," the writer asserts.

Of the 1,660,000 colored persons returned as mulattoes in the census of 1920, and of more than as many with concealed white blood in their veins, the overwhelming majority, especially of the younger generation are offspring of colored fathers and mothers, writes Professor Miller. There is already a large quantity of white blood in negro veins. This blood tends to diffuse itself equally throughout the whole mass until it shall have assumed an approximate oneness in color and physical likeness.

What Makes the Skin of the Negro Dark; Findings of Professor Abel in Case

PROFESSOR JOHN J. ABEL of Johns Hopkins University is to receive the prize for 1925 from the Research corporation of New York for his outstanding contribution to science without profit to himself. He has preserved the same measure of curiosity that he had as a child, although it is exercised along different lines. Now Professor Abel is interested in the chemistry of the human body, says a writer in the Detroit News.

A number of years ago he asked himself the question, What makes the negro dark? Along with Dr. Walter S. Davis, who was then a graduate student, he set about finding out.

The color is in the epidermis on outer layer of the skin, and it is in effect, a black dye. It appears that the minute pigmentary granules in the skin contain a substratum of proteid matter which is colored black by this dye, and that the granules also contain mineral substances which serve as mordants to fix the color in a manner similar to that employed by dyers of cotton goods. When the pigment is purified as well as it is possible to do so, its appearance ranges from a snuffy-brown powder to an intense, shiny black, according to the chemical treatment it has received.

The color has a specific value. Various tests have been made at different times and places, of which we shall note a couple. The hand of a white man was exposed to the direct rays of the sun along side with one of a negro. The white hand became seriously inflamed while that of the negro remained unaffected. Again, two thermometers, exactly alike in form and registration, were covered with two layers each of human skin, the first with that of a dark Malayan, next the bulb, and that of a white man on the outside. The second was reversed; the skin of the white man was placed next the bulb, and that of the Malayan on the outside. The two thermometers thus protected were moistened and exposed to the direct rays of the sun at the same time, and while the first registered 47.5 degrees centigrade, the second registered 50.1 degrees. This is a difference of 2.6 degrees centigrade which equals nearly 4.7 degrees Fahrenheit.

It shows that the ultra-violet rays penetrated the white skin more quickly than they did the dark. The absorption by the dark skin tends to take on a higher temperature but the inflammation caused by the violet rays to the more sensitive part of the skin with its nerves and blood vessels which

lie underneath the epidermis, is really prevented. In other words, while the black man does not keep cool in hot weather, he is not so readily injured by the sun as the white man.

"SMARTEST HATS" IMITATION OF AFRICAN TURBAN

The smartest and most interesting hats are the imitations of the head-dress of the women of central Africa. There are several different interpretations of this new mode. One is of a bacco brown velvet combined with black velvet.

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For those who find it a hard and difficult matter to lay away a small part of their earnings each week, the following is a good example of what thrift and economy will accomplish.

William "Buff" Johnson, negro, has been a bootblack at the Ocala House Barber Shop for nearly ten years. He earns his living by shining shoes for which he gets ten cents a pair. "Buff" has just had completed a new six-room home on the corner of Warrar and Florida streets. He has paid for the house and lot and a few days ago moved into it with his new wife.

"Buff" has managed to build and pay for this house through the saving of his pennies and dimes and now he has a house that will stand as a monument to his thrift.

When he was questioned by a Star reporter on how he managed to save so much money through his occupation, he replied that he did not smoke or drink, neither does he spend money for unnecessary trifles as other people do—thinking that they just must have them. "Buff" is always dressed in good, clean clothes. He said he learned to save when a small boy and continued with his thrift to the present time and now has been rewarded.

"Buff" is a popular figure around the Ocala House Barber Shop. When

you enter the barber shop for a haircut or shave, sitting on a box on the

The Dying Race

There will be no such thing as the Negro race by the year 2035.

This is the assertion of Frank H. Hankins, white, professor of Economics and Sociology at Smith and American University. He says that in 1975 at the time when the colored race of the United States will cease to increase and 700 years from that as the time when the colored population will have entirely disappeared.

According to the professor extermination and absorption will about settle the colored race in the United States. He will be exterminated because after 1935 his birth-rate will be increasingly lower than his death rate and absorption will act simultaneously because the professor has found out that some 50,000 very light colored folk are going over into the white race every year.

This isn't the first time that the end of the colored race has been predicted, and we run the risk of contradicting Professor Hankins, when we assert that we believe that more than 100 years will pass before ever colored people in the United States will either be dead or white.

The death rate among the slaves brought from Africa was appalling.

Scientists of that day said that the tropical black man would never be able to stand the temperate climate of America. But the second, the third and the fourth generations multiplied under slavery and following the Civil War scientists again to the front with the declaration that the free Negro bereft of paternal care would never be able to succeed in competition with white civilization in America.

The census proved this theory a fallacy even while the American Colonization Society and others supposed friends were trying to ship the ex-slaves back to Africa.

Professor Hankins' theory is that as Negroes migrate more largely to the cities the death rate will increase and the birth rate decrease.

He neglects to take into account the fact that in the greatest migration we have ever known, that of the World War, only half million colored people left the rural sections of the south for the north; that 60 per cent of colored live on farms and show every inclination of remaining there; and that death rate of Negroes in cities, far from increasing from now on will rapidly decrease.

We know there is a large amount of race mixing going on, legitimate and illegitimate, but we doubt if Professor Hankins can prove that

any such number as 50,000 colored people go over into the white race ever year.

Taking all in all, we contend that if four centuries of residence in America has produced a little over 2,000,000 mulattoes from 10,000,000 Negroes, certainly it will take more than one century and longer to put all of them either in the grave yard or in the white race.

"The Only Pure Race"

TO THE EDITOR OF THE NATION:

SIR: In his letter in *The Nation* of January 20 Mr. Godkin makes the claim that the Jews are "the only pure race." This is an error. In his book, "The Races of Europe," Professor Ripley has shown that in the ninth century Jewish traders converted whole Slavic tribes in southern Russia to their faith. The great numbers of Jews in Russia and Poland are due to these conversions. If there are any pure Jews they live in Algeria and Tripoli. With their regular features, their oval faces, olive complexion, black hair, and black eyes they recall the ancient Jews. In Europe there are no pure races, not even in Scandinavia, where the "Nordics" are said to have come from.

That there is an anti-Jewish spirit in America cannot be denied. Whenever a racial group in any country refuses to mix with the whole mass of people it acts as a foreign body in the social organisms and causes irritation. The Jews may consider it wrong freely to intermarry with other creeds, but as long as they do so they will arouse enmity. In the light of modern thought and ideals this is wrong, but it is a reality.

Washington, January 20

A. A.

Editorials

ONLY a few years ago the most accredited anthropologists were so eagerly and patiently insisting, in the face of a widespread and apparently agreeable disbelief, that after all, Negroes, known principally in an unnatural environment, possessed about the same capacity as other peoples.

These later anthropologists had long years of tradition, and even the early bunnings of this branch of science itself to overcome. When in 1916 Mr. Franz Boaz's consummate attack upon a flourishing system of racial misconceptions (*Mind Of Primitive Man*) referred to the cultural achievement of African tribes in their art, industry and folk philosophy, it was information so strange that it could not be appreciated. Only the European Museums had made any worthy collections, and to the ignorance of America in general on this score was added a blank and recordless past to bind American Negroes to their mean status. But these very pieces in which the anthropologists and ethnologists first saw values suddenly became important to European art, and soon thereafter became themselves recognized as art. The two men who have contributed most to this recognition are Paul Guillaume and Dr. Albert C. Barnes. The former lives in Paris, where as the leading spirit of a group of modernists in painting and music, he opened up to them the prodigal gifts of those unknown black artists; the latter lives in America,

where with an almost uncanny foresight he has assembled, over a number of years, one of the largest and most valuable private collections of African and modern art existing anywhere—a collection now valued in millions. Despite the compelling qualities of these African sculptures, their manifest influence upon practically the whole of that important new school of artists abroad, and, indeed, in spite of the rich decorativeness in designs from these sources which are becoming more and more familiar in this

country, not a great deal is known about this art itself.

This issue, in which Negro art is again discussed, is fortunate in having the guidance and collaboration of the Barnes Foundation. On this subject there is no greater authority.

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